cially she has not been recognized at all, though | THE FUNERAL OF GAMBETTA. a member of her company, Miss Pattison, in company with Miss Faithfull, was given a brilliant reception yesterday afternoon at the residence of Mrs. Dr. Stevenson, one of the best-known ladies in the city. There is much more interest in Chicago to see Mr. Gebhard than Mrs. Langtry, and that gentleman put in an appearance to-day. It is the reported intention of the Owl Club to give him a banquet. He was accompanied by a servant and a third person from New-York.

The Opera Honse in the new and magical city of Pullman is to be formally opened next Monday evening. The occasion will be made an important incident in society. Stewart L. Woodford, of New-York, will make the address.

The St. Paul Universalist Church of this city, whos pulpit was recently vacated by Dr. Ryder, has extended a call to the Rev. Summer Ellis, who has taken it under advisement. Should be deeline it, efforts will be made to secure the Rev. Dr. James M. Pullman. of New-York.

SAN FRANCISCO.

INDUSTRY, SOCIETY AND CRIME.

[FROM AN OCCASIONAL CORRESPONDENT OF THE TRIBUNE.] SAN FRANCISCO, Dec. 28 .- The croakers are beginning to predict a dry winter. They say the frost lies too heavily on the hills in the morning for a good season. There was an excessive rainfall at the ontset of the season, but since then, although Oregon and the northern part of this State have been deluged as usual, the remainder of California has been often in need of moisture. A dry winter to the California rauchman means more than a dry summer to the Eastern farmer. It means in nine cases out of ten the virtual failure of his main cropwheat-as well as the ruin of the feed on which stock depends for subsistence. It means debt and foreclosed mortgages for the improvident, hard times for the forehanded farmer, dull trade for the merchant, and general depression throughout the State. It may be that a dry year, with all its evil consequences, is not in store, but the signs certainly point that way.

The mania for hop-growing, which I mentioned recently, seems to be increasing. If one-half those who have declared their intention of planting hopyards really set about it, there will be no lack of hops on this coast for the next generation. The main trouble is that it takes fully three years to ensure a good crop; by that time hops may fall to s price which will barely pay for their culture and picking. But the sauguine ranchman seems firm in the faith that the present "boom" will endure for

The dismal outlook for the farmer has no influence on this city. Never was the town livelier than it has been this winter. The Nilsson excitement has been followed by a general dramatic revival. Five theatres are now open, and all seem to be doing paying business. Two plays are addressed specially to Christmas audiences-the "Naiad Queen" at the California, and "Youth" at the Grand Opera House Both are put on the stage in unusually fine style and as spectacles surpass anything that has been seen here for years. "My son-in-Law" is played at the Baldwin by the Leonard Grover Comedy Company, and draws the poorest houses of any piece; Emerson's is devoted to the burnt-cork brethren, and the Bush Street Theatre to Leavitt's Variety Company. The minstrels crowd their house in spite of other attractions, for the playgoers here seem to have a passion for negro melodies and screaming farces. Many attend whenever there is a change of bili, thus presenting the curious anomaly of regular patrons of minstrelsy. Besides these theatres, three large cencert gardens are now open, two of which give regular operas in very creditable style, and are crowded to the doors. Beer flows freely, and the strains of Italian lovers come to one through cloudof tobacco smoke and the guttural orders of Ger mans, who drink in lager and melody in unison.

Reports have been circulated recently that Mr. Flood, the head of the bonanza firm of Flood, Mackay & Fair, would begin the construction of a palatial mansion on Nob Hill next spring. He owns one of the large lots in California-st., directly opposite the house of Mrs. Mark Hopkins, and Senator Fair owns the other. They are on the brow of the bill, extending through from one street to the other, and command one of the tinest views in the city. They were graded several years ago, but the Kearney excitement alarmed their millionnaire owners and they deferred building. Since then Mr. Flood has built reside during the greater part of the year. Until metionless. At the extreme corners were omn this year he has resided in the winter in a very plain house in this city. A few months ago this tators who crowded their roofs. The statue of suite of rooms at the Palace. Yesterday he was asked about the report of his proposed building. He replied with characteristic caution that he was still "figuring on the outside"; that nothing definite had been settled upon, and he could not even say that an architect had been selected. Senator Fair, however, says the work will be begun in residence was sold, and he is now established in a a few months. The Senator from Nevada shows no anxiety to get back to his Congressional duties, and bids fair to bear out the reputation of his predecessor as a non-resident. He has a fine residence in Pine-st., where his family will remain this winter; and from the fact that the house has been recently repaired and a big greenhouse built, it is fair to as sume that he has no intention of rivaling the other millionnaires in the erection of a costly residence.

A rather singular case of robbery occurred a few days ago, the culprit being a policeman on the regular force. His beat was near the Central Pacific freight sheds, and from one of the cars which had been locked up for the night, he abstracted raw silk valued at \$10,000, which had been transferred from the Chinese steamer. The anxiety of his confederate led to the discovery of evidence, which fixed the guit on the paid p and ian of the city. The stolen sik was found stowed away in his house; there also were discovered several barrels of sherry and other liquors which had been must be readly for the store of the beral barrels of sherry and other liquors which had been missed recently from wholesale stores. The man is reported to be worin \$00,000, and he has served on the police force in this city for ever five years. Whether he has accumulated his fortune in that time is unknown; but from the fact that a very fine set of burglars' tools was discovered in his house, it may be interred that the money is not the result of honest work.

There is now on trial at Los Angeles a Mormon who is the self-confessed murderer of his son, a lad of ten or twelve years. The family, which consisted of the mother and several children, lived on a lonely island off the coast and eked out a wretched living by fishing and taking charge of boats for duck-hunting parties. The father became possessed with the idea that he was commissioned by God to do some great work in the world. He imbued his ignorant and credulous wife with his own mania, it such conceit can be called by this name. Finally he gave out to his family the revelation that they were to do no work, as the Lord would provide for them. The eldest boy did not believe in the theory of District protection and brought home a rack of for them. The eldest boydid not believe in the theory of Divine protection and brought home a sick of flour and other provisions which he bought with his earnings. The fanatic poured the flour on the ground and destroyed the other food. Then he had a second "revetation" which was to offer up his oldest son as a living sacrifice. The unnatural mother gave her consent, and the boy was butchered in braial style. The corpse lay in the house for saveral days hefore the crime was discovered by ered in bratal style. The corpse lay in the house for several days before the crime was discovered by a party of hunters. Both parents are in jail at Los Angeles. The father is now on trial to determine his sanity. He behaves with great coelness and has apparently never wavered in his belief in his Divine commission to commit one of the most brutal crimes of this generation.

STOLEN BONDS THAT ARE GOOD.

Jersey City lost through its City Treasurer, Alexander Hamilton, between 1873 and 1875 about \$70,000 in negotiable bonds, with which the treasurer disappeared and sold in his flight to Mexico, where he was afterward captured. The purchasers of these bonds having been refused payment of them by the city on the ground that they had not lawfully obtained them, a suit begun by the bondholders and has lasted three years. It has just been decided by the New-Jersey Court of Errors and Appeals that the bonds now in the Lourt of Effors and Appeals that the conta how in the bands of 'inocent purchasers were valid against the city, and that the contention of the city that because they had been stolen it could reclaim them whenever found, was not sound. The court holds that bonds are not like merchantelise and that their negotiability alters the law that would otherwise apply to goods and enactels; and that the bondsholders are protected against the wrongful act of the city's servant.

AN IMMENSE DEMONSTRATION IN PARIS. THE CITY DRAPED IN MOURNING-AN IMPOSING

PROCE'S ON-ADDRESSES AT THE CEMETERY. Paris, Jan. 6.—The funeral of Gambetta took place to-day. As early as daybreak the aspect of the streets was animated. Flags draped with crape were everywhere displayed and troops were marching between the Esplanade Invalides and the Palais Bourbon, It had been proposed to bear Antonin Marcére' estatue Gloria Victis," new in the Place de Lafayette, on an artillery wagon before the coffin as an allusien to Gambetta's services in 1870, but objections

were raised by the authorities. The drapery on the statue of Strasbourg, in the Place de la Concorde, was particularly remarked, The deputations from the various departments were immense. They were massed in the Place des Invalides and along the Quai d'Orsay to the Petit Bourbon, an area of 25,000 metres. A dense mass of spectators, the majority of whom were in position half the night, occupied the streets all the way to the cemetery. The remainder of the city was deserted.

The funeral-car was especially designed by M. Bastien Lepage, the painter. It moved on low black wheels streaked with silver. On it was placed the catafalque. Wreaths were deposited at the base of the catafalque. At the four corners vases were affixed in which perfumes burned and shrouded the coffin in vapor. The funeral car arrived at the Quai d'Orsay, in front of the colonnade. It was preceded by six horsemen in black and white uniforms. The car was drawn by six horses. The coffin was covered with black velvet, which was partially hidden by tricolors draped with crape, and two natural palms with wreaths of red immortelles. The platform of the car was literally covered with wreaths. Bearers carried batons on which were also wreaths. The regimental flags of the escort were draped with crape.

The body of Gambetta was placed in the hearse at 10:20 a, m. amid the booming of cannon, the beating of drums and the sound of trumpets, the troops presenting arms. The procession started at half past 10. It was headed by the relatives and friends of the deceased statesman, the representatives of President Grévy, the Ministers, Generals, neluding General Gallitet; Senators, Deputies, including Dr. Clémenceau and other members of the Extreme Left. M. Brisson, president of the Chamber of Deputies, and M. Peyrat, vice-president of the Senate, headed the Senators and Deputies respec-

tively. The cortege preserved perfect order through the Palace de la Concorde, the Rue de Rivoli and the Boulevard de Sebastopol. Two thousand officers and a thousand delegates from the gymnastic societies were present. The procession was immense Its length was greater than on any similar occasion The Guard of Honor preceding and flanking the cathfalque was composed of the Republican Guard, with its band playing a funeral dirge. It is estimated that there were 200,000 persons in the process sion, conspicuous among whom were the Free Masons in complete uniform, the advocates and students of Paris. An English delegation from Bou

logne was present.

At 12:30 o'clock the head of the procession had reached the Boulevard de Sebastopol, while numerous deputations were still waiting in the Esplanade les Invalides to take their places in the cortege. The end of the procession was at the Palais Bourbon when the body arrived at Père la Chaise Cemetery. Numerous musical societies played in he procession beside the military bands.

The spectacle was unexampled. From 8 o'clock raffic had been stopped on the south side of the river. Detachments of Special Commissaries of Police gave direction to the ever-increasing mass of deputations which came up, each anxious to secure a good position. From the Place des Invalides the scene presented was of the strangest imaginable aspect. Above the swaying mass of people which covered it were banners, wreaths and enormous masses of flowers borne on men's shoulders. In the Rue de l'Université, from the square up to the Esplanade, were deputations who were unable to find a standing place in the Court of the Palais Bourbon. The front of that building was draped in black, with large silver candelabra between th pillars. A whole corps d'armée was drawn up encircling the funeral car. The space between the Champs d' Elysées, the Terrace des Fenillants, the Bridge and the Rue Royale was one mosale of beautiful villanear Menlo Park, where his family heads, all uncovered, stretching forward and buses and cabs graning under the weight of spec-Strasboorg was covered with crape and the tri

Upon the railing of the Garden of the Tuilleries were men two or three deep stanting on the stone-work in an attitude of terrture. They had occapied the position for several hours. On the opposite side of the ratilings, the narrow ledge was swarmed with men clinging to the rails with one hand while with the other they waved their bats. The windows in the Hotel Continental has been hired at fabvlous prices. The crowd along the Rue Rivoll and the spectators in the windows in the fashionable neighborhoods appeared cold and more influenced by motives of curiosity than the bulk of the populace.

and more influenced by motives of currouty than
the bulk of the populace.

The funeral was a remarkable historical event.
The spectacle of the formulable army of sympathizers, members of the associations which followed and acclaimed the remains of the great
tribune, and his adversaries holding aloof and maintaining silence, caused a vague feeling of uncasi-

A Laiong the Rue de Ricoli flags bound with crape were placed, but they were not very numerous. From the Hotel de Ville they became thicker and From the Hotel de Ville they became thicker and appeared on every story. The churches had not been called on to share in the celebration, and their doors were closed. The new Hotel de Ville was bare of flags or craps, though it would certainly have gone into mourning had it been the funeral of Henri Rocaetort, instead of that of M. Gambetta.

The cortege arrived at Pére la Chause at 1:30 p. m. After the coffin had been placed at the entrance M. Deves, Minister of Justice, in behalf of the Government, said he saluted the remains of a great citizen. The loss of such a man caused a National grief. The fatherland mourned one who loved and defended it passionately. The deceased statesman had loved France and had had faith in her destinies even when hope seemed to be a definee of fortune.

had loved France and had had faith in her destinies even when hope seemed to be a defiance of fortune. His resolution not to let her abdicate her place among Nations would be ever remembered, apart from his heroic desence. His political principles and profound veneration for the will of the Nation commanded admiration. His life was employed entirely for France and the Republic. Though he descended prematurely to the grave, he left his country free, the master of its destinies, under a respected popular government. The Kepublic at home is pacific and the dignity of France abroad henceforth is beyond attack. The memory of M. Gambetta will remain in the hearts of all patriots.

M. Chaudiour, in behalf of the Alsace Lorraine Societies in Paris, said: "M. Gambetta was the life and soul of the defence at Bordeaux. He represence our discress after our mutilation, and he re-

and soul of the desence at Bordeaux. He represented our discress after our mutilation, and he remained the representative of our invincible hope. He had truly declared that the inhabitants of the lost provinces were doubly Frenchmen. A senerous workman, he died trasting in the future. His work remains, both that which he accomplished and that which was the magnanimous ambition of his life. Our tear for him are not the sterile ones of despair. Our pain should be only that of men who return to work with fresh ardor. A great friend of Als.ce. Lorraice is dead, but France lives and will respond to the appeals of her glorious destiny. Vive la France."

for the appeals of her glorious destiny. Vive is France."

M. Falsteuf said the honors paid to Gambetta were not to the man only, but they were a consecration of memories of resistance to triumphant invasion. They were a mark of gratitude to all who at Gambetta's call had died for the country.

M. Brisson in his oration dwell upon Gambetta's efforts to promote the Republican Union and to save France. He concluded: "Let not our grief be sterile. Over Gambetta's hier, around which are grouped his frieffits, mea of all parties, representatives of the Army, and children of the provinces so dear to us we swear we will accomplish that union which was Gambetta's prayer."

After the speeches were over the body was car-

After the speeches were over the body was carried into the cemetery, which was closed to the public. The coffin was laid in a temporary resting-place, and the procession tien dispersed. The passing of the procession and of the crowd around the coffin at the entrance of the cemetery ended at 3:30 exteets.

codin at the entrance of the cemetery chief at 3:30 o'clock.
All the markets, excepting the Bourse, were closed to-day. All the Ambassadors, including Prince von riohenlohe, the German representative, were present at the start of Gambetta's funeral procession, and sent their carriages to join the correge, as a mark of respect. The deputation from Aisace-

Lorraine met with sympathetic demonstrations along the entire route.

The Government decided this morning to accept responsibility for the speeches of MM. Brisson, Peyrat and Deves and General Billot. All the other s were of an absolutely private character.

RELATING TO THE DEAD STATESMAN. PARIS, Jan. 6 .- M. Reinach, the intimate personal friend of M. Gambetta, publishes a detailed account of the latter's wound, intended to dispel various falsities. M. Gambetta, he states, was trying a new revolver, when the breech stuck fast owing to one of the cartridges not fitting properly. Holding the pistol by the muzzle, he endeavored to close the breech forcibly, when the cartridge exploded. The lady who has recently been prominently mentioned, so far from being the cause of the accident, nursed him devotedly for thirty-four

Almost every member of the Chamber of Deputies and the Senate viewed Gambetta's coffin yesterday. When the gates were finally closed against the publie last evening some persons endeavored to force their way in.

The widespread feeling excited by the death of Gambetta may be judged from the fact that the Royalist Popular League has postponed for a week a grand banquet which had been announced before

his death, for to-night.

The newspaper Chat Noir, having utilized the occasion of the death of Gambetta to attack Germany,

was seized this morning.

LONDON, Jan. 6.—The Times says it is stated that the Emperor of Germany, on being informed by his generals on New-Year's morning of the death of Gambetta, said: "We have one peace-breaker less, gentlemen."

OBITUARY.

THE REV. TITUS COAN.

The Rev. Titus Coan, whose death at Hilo, Sandwich Islands, December 1 has been announced, was born on February 1, 1801, in Killingworth, Conn.—a village of poetic memory since Longfellow wrote the "Birds of Killingworth." He was a cousin and townsman of Asabel Nettleton, the evangelist, but though influenced by the great revivals of the day he did not join the church until 1828, nor study for the ministry until 1831. During the following year he completed his course at Anburn Theological Seminary, and in 1833-34 he accompanied the Rev. Mr. Arms on a tour of exploration in Patagonia, sighting in the Straits of Magellan the Beagle, on which Charles Durwin was making his famous voy age. The young missionaries enterprise was less successful than that of the naturalist. They barely escaped with their lives from the Patagonian savages, and the project of a Patagonian mission was given up. Reried to Miss Fidelia Church at her father's home in Churchville, N. Y., November 3, 1834, and early in the following month he set out with his bride for the following month he set out with his bride for the Hawaiian Islands. The voyage around Cape Horn, in a merchant ship, took six months, and Mr. and Mrs. Coan did not reach Hilo until July 20, 1835. Under the stirring ministration of Mr. Coan, the missionary work in Hawaii had a great, perhaps an unprecedented, success. In five years after his arrival the majority of the adult people in his partial had been Christianized; on the 1st of May, 1840, the roll of the Hilo Church bore the names of 7,028 members "in good and regular standing," bestice those of 150 "under mild discipline." The total number of converts received under Mr. Coan's ardent partorate was over 13,000. The accounts of his sloquence recall those of the missionary labors of Chrysostom. His success was in no simil part due to the aid and wisdom of his wife—a remarkable woman, whose character was sketched by the late George Ripley in his "Annual Cyclopadia" anorthy after her death in 1872. To the general public Mr. Coan was better known as a writer on volcante phenomens than otherwise, having been for more toan forty years the chief source of information on the great eruptions of Hawaii. His communications to the American Journal of Science, The TRIBCER, and other periodicals constitute a considerable addition to the knowledge of volcande action. Mr. Coan's published books are autobiographical, and are as follows: "Adventures in Patagonia," (1880), and "Life in Hawaii," (1882). For many years Mr. Coan had been president of the Hawaiian Evangelical Association.

WILLIAM BARRETT.

One of the most widely known lockeys in his country a few years ago, was William Barrett, who ode Parele and others of the best horses of Pierre Lorillard's big stable in many important races. He died at ong Branch yestertlay of consumption. When a small boy he was apprenticed to Mr. Lorillard and got hi training at the broad Rancocas farm in Johnston, N. J. Mr. Lorillard always cared for his boys liberally, providing proper schooling for them as well as comfortable quarters and good food. He was generous to them is rages and giffs also. Barrett after a thorough course at Rancoess began riding in public, and was promote ntil he reached the position of first jockey. He won so many victories on Parole that the boy and the horse second almost inseparable. Yet Barrett never ranked

COLONEL E. C. ANDERSON. SAVANNAH, Gu., Jan. 6 .- Colonel E. C. Anerson, ex-Mayor of this city and president of the Ocean steamsolp Company, died this morning. He was for nerly an officer in the United States Navy and after ward a Colonel in the Confederate army. He was sixty

OBITUARY NOTES.

PROVIDENCE, R. L. Jan. 6.-Edward W. taynstord, Alderman for the Tenth Ward, died early the norning. He was aworn into office on Monday. He had ong been cashler of the Corliss Steam Engine Com SAVANNAH, Ga., Jan. 6.-Dr. W. M. Charters, a proment chizen, died to-day at the age of seventy-eight

AN OXFORD GRADUATE'S DEATH.

The body of Samuel Darling, of No. 459 Seventh-ave., who threw himself before a locemotive at Glen Cove, L. I., on Friday and was instantly killed, was brought to the city yesterday by his brother, Arthur Darling. Mr. Darling stayed on Thursday night at medeker's Hotel in Glen Cove, and acted so strangely that the landlord syed him with suspicion. The next lown the streets of the village. When the 12:45 p. m. cussenger train rolled into the station, Darling was tanding on the platform. Without a moment's warning

his peckets several New Year paring, leather store, No. letter addressed to "Samuel Darling, leather store, No. 264 West Thirtieth-st."

Darling employed three workmen in his shop and was supposed to be doing well. On Thursday, however, when he left the shop, he seemed somewhat depressed about his business uffairs. He was a native of Oxtord, Eugland. After being graduated from the University of that pince, he came to this country where he entered the leather-innaing business in this city. He drank a good deal and it was stated last evening that, although not rouried, he had been living for some years on intimate terms with Mrs. Meyer, of No. 459 Seventh-ave. His funcra! will take place on Monday.

THE BALL SEASON.

For the 7th Regiment's Ball, which occurs next Thursday evening, eleven of the twelve boxes have the 7,000 tickets. The sum of \$3,000 will be spent in ecorations. The tickets and orders of dancing will be attractive. Mazetti will furnish the supper. Captain D. Appleton is chairman of the Reception Committee, Captain W. H. Kip, of the Floor Committee, and Captain W.

C. Casey, of the House Committee. The Old Guard's reception at the Academy of Music or January 18 will bring together a brilliant array of military organizations. Among the guests will be Major Merrill and staff, of the Lawrence Light Artillery ; Genrai Joseph B. Carr and staff, of Albany; General Sualer and staff, Colonel W. H. Shafter, U. S. A.; Consul-General Uriarte, Colonel Hotchkiss and other officers of the 23d Regiment veterans, Capitain Erben and officers of the school-sulp St. Maty's, Capitain Erben and officers of the school-sulp St. Maty's, General Lewis Flizgeraid and staff, officers of the Governor's Guard, of Hartford; Major John B. Clapp, Colonel Austin and staff, Major Foliett and staff, of Hoston; Colonel De Hart and staff, of Elizabeth, N. J.; Adjutant-General Drum, the Uties Citizens' Corps and General James Jourdan. Major George W. McLean will be chairman of the reception committee, Capitain Alexander Henriques of the general committee, Capitain Charles H. Todd of the house committee and Capitain I. E. Hongland of the floor committee. and staff, Colonel W. H. Shafter, U. S. A.

A POLICEMAN'S BRAVERY APPRECIATED.

To the Editor of The Tribune. Sir: Your editorial of the 4th on the bravery of Delaney is quite in accord with my sentiments. was hoping that some of our "solid men" would lead off with a substantial recognition of such good pinck and work. Our police force are as a class a noble set of men; being but human they may sometimes err, and men; being but human they may sometimes err, and yet I venture to say that ninety-nine per cent of all they club and shoot richly deserve it, and many more need it. Perhaps when a goodly number of human hyenas of the McGowan type are disposed of the law and its oilicers may become a terror to evisioers. Please forward the enclosed. Yours respectfully. G. C. W., JR. January 5, 1883.

[The inclosed check for \$25 has been received

and will be forwarded .- Ed.1

EVOLUTION --- REVOLUTION.

MR. BEECHER AT THE COOPER INSTITUTE. A LECTURE IN THE REGULAR ANNUAL FREE COURSE OF THE UNION.

The Rev. Henry Ward Beecher last evening delivered a lecture in the regular annual free course of the Cooper Institute in the large hall of the Union. His subject was " Evolution and Revoluion." Long before the hour for the beginning of the discourse-8 o'clock-the hail was comfortably filled. At 7:25, although the room was by no means as crowded as it is frequently permitted to be at political meetings, the police declared the hall full, closed the doors and refused to admit any nore people. A large number stood outside till after and then went away in despair. Mr. Beecher treated the subject of evolution in much the same way as he has done before, and was listened to with great attention by the large audience. He spoke for one hour without referring to any iotes. He was frequently interrupted by laughter and applause.

THE LECTURE.

The subject that I am to speak on to-night s Evolution. There is often, and often justly, a rejudice against a man attempting to lecture upon cience who has not devoted his whole strength to it and scientific men are very apt to regard them with the same species of benevolent contempt with which moral eachers regard scientific men when they undertake to draw moral inferences from scientific facts. Men whose ousiness it is to propagate moral ideas have one standpoint; men whose business it is to find out simple scientific facts have another, and if I were to-night to discuss different standpoints of fact I should feel myself amonable to criticism. I propose nothing of this kind.

A great change has taken place within the last thirty rears—a greater change probably than ever took place in any former period of-well, I may say 500 cons enrs. It has been quite a revolution, but it has be ome so general, and so effects the underlying thought and feeling of the community, that I think one should give it more than a mere passing attention. And, especially, as I am in profound sympathy with the general tendencies of scientific investigation, and as it is my business professionally to deduce from all truth some application that shall better human ife, sweeten human dispositions, encourage men toldo good and to do what is right, I hope I may pass unscathed the criticism if I undertake to show that the revo intionary tendencies of the doctrine of Evolution are more in seeming than in fact, and, though extremely radical, are radical in the right direction, and are of the right kind. The doctrine of Evolution has itself gone through evolution. It was hinted at long ago, but disappeared and came up again ago, but disappeared and came up again and again, each time occupying more space and educing more and more probabilities, until at last, in one day, it has assumed a form so definite, with roots so deep, that it surely has come to stay. What is Evolution! As contradistinguished from the old notion of reation by the instantaneous obedience of matter to the Divine command, it is the teaching of the Divine method of creation as gradual, and as the result of steadily-act-ing natural laws through long periods of time-periods so long that not even the imagination can stretch to the borderland of their far-off horizon. We have been brought up largely to found our notions of creation upon the poetic expressions of Sacred Scripture. The com-mand, "God said Let there be light, and there was light," is sublime poetry. We all feit as if God came to the fore-front on the creating day and said, "Let there be light," and instantly there was light. This is the almost-universally prevalent impression. But it has now been sufficiently demon-strated, as I think, to enter easily into the belief of men. that the Divine method of creation was utterly differ ent from this; that it was a creation beginning with the very smallest elements-elements inconceivably smalland then, gradually, through the force of divinely ordained natural laws, unfolding little by little, the terraqueous globe. This, in short, is the theory of Evo-

tion of the globe itself, the astronomers tell us that the world was ether-whatever that is [laughter]and that through a process of conden-sation it came into a nebulous condition, and that the enditions kept on changing, but under natural laws, until at last it assumed approximate solidity, at any rate fluidity, and that little by little it became solid, and rocks were deposited; then upheavals, grindings and various other influences created seil; and so instead of the world being created by the immediate flat of God, nyriads and myriads and myriads of ages. Then ame successive stages of existence; the norganic first; then the lowest forms of vegetable life -from lower to higher organizations, from poorer to better—intil we come to that class in the animal king-dom which is called the mammalia—the vertebrates— and unally reach the point : man.

MAN NOT DESCENDED FROM THE APE.

Up to this point, while there are many divergencies among scientific menus to details, I think I may say that there is absolutely no difference of opinion as to the gen-eral application of this doctrine to the formation of the clobe, of the vegetable kingdom, and of the mimal kingdom-until you come up to man s that were it not for illusory, or supposed, moral influ-nces—were it not for the fear which good men entertain the effect of such a doctrine. I suppose that the whole he same general category, and it would be thought that man himself has been unfolded from the lower forms inthe human form, and with human in the human form, and with human incelligence. If this thought in regard to man
celligence. If this thought in regard to man
celligence is a creature proceeding from and being the
infoliment of the inferior animal creation—were to sepcrate min from the idea of the Divine creative force, it
would indeed throw a shadow upon our minds. The
very idea that man—who, if he has no other quality, is
proad enough of himself and vain enough
it inself. [laughter!—should have descended
the royal highway of the ape and the monkey, is
reputanit to every man's feelings. It is, therefore,
a great confort to me to assure you that you were not
considered even worthy of coloning down from the ape.

Henowed bughler! The provincit teaching of scien-

is great contort to me to assure you that you were not considered even worthy of coming down from the aper [Henewed laughter.] The prevalent traching of scientific men is that at a certain period there came a point where the developed animal (whatever his name was stood, and a bourcation was developed, the ape and all this tribe going off to the left, and the man to the right—the unfolding of man continuing but antedating the ape. You may therefore put aside any fear of descent from the spe, and even if you should see traits of that kind in the human being, you may reat assured that they do not come from the ape, but further back. [Laughter.]

On three points scientific men are at a disagreement. For there are three classes of evolutionists when you look at them in reference to moral questions—the atheristic, of which class most of the emment tagists physiciats belong; and the thesite, or Christian evolutionists. There is a difference among them as to what were those influences when determined the variations, and that discussion, though tending to a closure, is not yet entirely settled. But there is a still more important difference—hamely, when we come to man. Was he, without any other interference—without any divise thought, or will exercised—unfolded from the animal kingdom, simply by the natural process, under natural law, as jother things have been unfolded if there the Christian phiosopher takes his stand, and says that there were superadded certain direct influences that conduced to the formation of the human mint.

man min i. THE DOCTRINE OF EVOLUTION SPREADING. The doctrine of evolution being the underlying phi-losophy of to-day, it is the philosophy by which ninetynine per cent of the scientific investigators of our time are working. It is gradually spreading to all depart ments of effort. Its nomenclature and its thought are getting into the schools and the newspapers. The attempt to suppress it will full. It had better be welmed. If it be the truth it is sure to bring forth rightconsness. [Applance.] Of all things on earth, to undertake to disturb men's consciences and religious emotions by setting one pulpit against it, is one of the throwing the sible at it ought not in our day to be repeated. [Applause,] They threw the Bible at the sun peated. [Appianse.] They threw the Bible at the sun and the moon once, and it came back on their heads, and astronomy stands. They threw the Bible at geology, and geology stands. Let not the folly be repeated of throwing the Bible at the origin of man. I am not prepared to say that I believe man came from the lower ammis, but I am prepared to say that if he did, it will afford explanation of many difficulties for which I can find no solution snywhere else. As yet n is a hypothesis, and the process of procedure with a hypothesis is to see if it will give a solution of all difficulties, and give a better solution of them than any other theory. That is what I think evolution does.

Let us look, then, for a moment, at the relation which Let us look, then, for a moment, at the relation which it austains to the aimost universal belief in the existence and agency of a Supreme intelligence. There are many who say that this notion of evolution is the product of atheian and that it will lead to atheian. In my own judgment, it leaves the question just where it found it. I need not say that I believe in the existence and the agency of a divine, omnipoient, emistient, compressal God. With all my strength I believe in Him. The scientific man tells me that it is not possible to prove the existence of God And I say the same—but on the same ground that should say to a man who should bring me a pair of scales and ask me to weigh the emist of the rose. Not by those scales can I weigh it." There are other methods by which say I could indicate the existence

of the perfume, though not by that method. The kind of evidence that is applied to the investigation of physical facts is not, in my judgment, the kind of evidence to be employed for the investigation of facts that are not physical. You cannot undertake to apply to the most subtle and exquisite emotions of a cultivated soul the same tests which you would apply to the body.

HOW GOD IS KNOWN. I can measure how high a person is; I can measure their catures in the face; I can give the color of the eye; I can give the complexion; I can give some account of everything that the ear, the eye, the smell, the hand, can describe; but I cannot, by any of those measures, enter into the exquisite alchemy of taste and imagina tion and beauty and love that are within the soul. They are not measurable by the tests by which you measure bodily qualities. Men say to me: "You can't prove the existence of God. You can prove the existence, they say, "of all facts within the realm of science." Yes, but God is a spirit-invisible, intangible-and the pro-

they say, "of all facts within the reaim of science." Yes, but God is a spirit—invisible, intangible—and the processes by which these inferior truths can be demonstrated cannot, in the nature of things, be applied to it. God is a spirit and they who approach Him must approach Him by the spirit—that is, by imagination and the higher reason, and not by the senses. He has never been seen; and of all the testimonies of the Word none is more explicit than that God cannot be seen or understood by the physical tests by which matter is adjudicated. Is there any other method of approach? Yes, there is one scientific avenue. What is that? That is by hypothesis. What is a hypothesis? A good one is a giorious guess. [Laughter.] A hypothesis is a statement that is made and awaits proof; and if it is found to suswer all conditions of proof, if all difficulties can be solved by it, then it becomes a theory, and is regarded and used as proved matter. The hypothesis of the existence of God isades a man through fower difficulties and solves more questions than atheless ever did or ever could; not that it is absolutely proved yet, in the scientific sense of the term, but it goes farther in that direction than any other form of scientide proof.

But the highest proof of the existence of God is moral intuition. No proof at all to nardly developed men; they have no moral intuition. No proof at all to nardly developed men; they have no moral intuition. No proof at all to nardly developed men; they have no moral intuition. But there are conditions of erain in magnitude, and in quality and in fineness, in which the brain is luminous, and sees the unsecable and knows the unknowable. A thousand men may go past a magnificant pleture and yet think there is nothing in the color. One artist comes past and it biazes with suppressed color to him. Those men turn and say to min: "Well, prove the color. We are as good as you are. We don't see it." "Don't you wish you did. It is there, and I see and thrill with the feeling of it. If you say you do rations of affection! Would I not know and feel, without looking or histening, that the soul recognized the soul of another! And does not the human soul recognize the soul of God! A man may be an atheist and be an evolutionist; but a man may be an evolutionist and believe in God with all his heart and strength and soul. The agnostice say: "We don't know it." But they mean by that that they don't know it as they know inferior facts. It does not touch the ground of moral intuition. We know it as we know the bighest and noblest truths of human life. The interpreting power of the bighest development of human consciousness is far greater than most men have ever dreamed.

There are a great many men that say: "Admit that there is an atheistic ground on which we can stand; what is going to be the influence of this doctrine of evolution upon the Sacred Scriptures ** Very beneficial. In the first place, it is going to correct the absurd uses to which that book has been for so many ages condemned. The Bible itself is a most wonderful evolution. When you come to measure the time represented by that sacred book one is surprised. What other book ever was there that it took probably more than 10,000 years to write ! Many people have an idea that certain reporters, called prophets, have an idea that certain reporters, called prophets, went to see God and interviewed Him [ianghter], and that they sat down and He told them what to write; and everything in the libie, they think, came right from the lips of God. The old doetrine of what is called plenary and verbal inspiration—tost every word in the libbe proceeds from the mind of God, and that every statement in the lible is rannied by the authority of God—is dying out among intelligent men. Mr. Ingersoil's whole pivotal power is the fact that among so large a number of men there has been an impression that everything in the bloic has been derived from God. What is the Bible! It is a complex and long-continuing history of moral elevation along certain national lines. It is a history; that is what it is. [Applaine.]

Then, on, step after step, after five hundred years had rolled away another book would be written, and it gathered up the experience of the human race up to mat time, in regard to government, the family condition, the great moral lights that had begun to develop the manufactors. inst time, in regard to government, the family condition, the great moral lights that had begun to develop themselves. Four mudred years roll away, and there would be another addition, representing what had been gained in that four hundred years. A thousand years rolled by, and another part would be written, giving what was then the state of progress and what was believed and thought and feit up to that time. And hundreds and thought and feit up to that time. And hundreds and thought and feit up to that time and the great development in our Lord and saylour Jesus Christ. He never wrote a word, except on the ground. It was thirty or forthy years after his death before there was a spliable written that the New Testament contains. Then running through a period much shorter than the earlier we have the development at last of the emancipated spirit of man, the knowing consciousness, the penetrating spirituality, the interpreting propace; of the regenerated and elevated humas soul.

The Rible is, therefore, an encyclopedia of history, determining what has been the course of progress down to the present time; and to pick out here and

The Bible is, therefore, an instery, determining what has been the course of progress down to the present time; and to pick out here and there an absurding and then say: "There is your God there an absurding and then say: "There is your God there an absurding holds to do so and so "—how foolish, how wicked to have the premary answer to men that believe in picture."

instory, determining what has been the course of progress down to the present time; and to pick out here and there an absurdity and then any: "There is your God telling fooks to do so and so"—how foolish, how wicked it is, excep as an answer to men that you between picknary and vorbal inspiration. Thousands of things men thought because they were children. When they became men they put away childian tuings. But here is no other such revord on the face of the earth, nor has any other Nation, except the Israelite Nation and the sequent nations, down to the present day, and any such history or any such infolding of the process by which men rose from the lowest stages of animalism and chance to the effulgence of modern civilization. But more than this, remember that from the begtoning to the end of this book you cannot find one single, solidary splable in favor of force—not one. You cannot find anywhere one single leaning towards oppression. The workingman, in his wages, in his raiment—all of the oldest of the Old Testament is in ravor of the workingman. Anywhere one earth there is no more humanity than that in the institutes of Moses. One would be astonished to see how far in many respects it is alread of the practical morality of our day; and all the way down through the singers and prophets of the Old Testament, the Bible is a thanderboit of denunciation against wrong. (Applause.) There never has been a modern nation that was oppressed by creeds, driven out from home, wronged by priesteralt and civil tyramp that did not take refuge in the Old Testament, because the whole spirit of it, with trumpet tones, was marsualled like a manord-war against all evil and all oppression for numanity and for kindness of love. (Applause.) And you come down to the New Testament, and you find there he very charter of the rights of the weak and of these liable to be despoited, as nowhere ele you can. For look at one single passage of the Master in the pietorial parable: "Gatter all the nations of the earth to judgment." It is not t

LIGHT ON MANY POINTS. race throws light on many points. Allow me to say a word on that subject. In the doctrine of human sinfulness the origin of evil has been greatly sought after and not found. Many generations of theologians have had their rest disturbed by it. Now, if men were unfolded, step by step, rising higher and higher—if when they began to be men they were ani-mals—you have a good, firm foothold upon which you can stand, and from which you can throw light on many theological difficulties. In my childhood there was a

Haven discussed it. Frinceton discussed it and many other centres of religious and intellectual thought discussed it. We can see what they were looking after. Now, fit was the divine purpose that man should ascend from the lowest form, little by little, to the hicher, then it is inevitable that men should so on under difficulties. If this was the the divine idea, then which a collid is born. From unconsomers, the which a collid is born. From unconsomers, the child begins to have a glimmer of consciousness; the both does so haltingly, and it is sometime before it can run. It is inevitable that that child should make mistares at first. The road to knowledge leads through blunders—as when a man, attempting to get into an inclosure in the distribution of the collid is a superior of the collid in the collid

There are various schemes for the reorganization of society meaning to do this—to equalize weakness and strength. That is not nature and nature will not toler ate it. We cannot equalize weakness and strength of brain. If r man has a little brain he has got to be a little man, and if he has a large brain he has got to be a large man. It is a generous conception to form such a partnership as that the strong shall care for the wesk. is an ideal which is Christian and beautiful, and it may be possible to do that in the millenium; but at present the law of nature prevalls, and the man that has got brain power will succeed and the man that has got brain power will succeed and the man that has no brain power will not succeed. [Applause.] You can't make an unthinking man equal to an economical man. Men are essentially different in their composition, and nature, that sifts and riddles everything from the lowest to the highest, and always in the direction of increasing strength, sacriding the relative imperfection all the time, throwing it away, and from generation to generation advancing the stroke, that by and by the average arrength will be vasely increased—nature is still alive and still doing the same thing. You can never baffle that great law of nature that makes two twice as much as one; that makes four twice as much as two; that makes a man all through five times as great as a man that is only half a man. (Applause.) Without your schemes of benevolence—they are very benevolent and often times very noble and effecting great you get to this law; that the human mind determines the condition of a man and his worth everywhere. He is strong not in physical strengto, but in mind and moral strength.

That man is the highest, and if there are many of them that class is the highest, and you cannot by any hoosting, or by any method of screws, or adjustment, make the under equal to the upper under such offennessances; and the way out from povercy and insignificances and all the miserable experiences of undercoast men is: Go up yourself. brain power will succeed and the man

method of secrews, or adjustment, make the under equal to the upper under such circumstances; and the way out from poverty and insignificance and all the miserable experiences of undereast men is: Go up yourself, and your affers will come up after you; development, education, more brain, better brain; and if you are the prophet of your children, to go over into the promised land, send your and medicing and the prophet of your children, to go over into the promised land, send your and intellerman culture is the only was who say: "Well, if the doctrine of evolution is true, you concrete ser all cut up by the roots." I bog your parton; theology is going to be-no doubt the land of the prophets with the prophets with trees, indiana, and there we never could rame a good crep it for human food until we had cut the trees off. Theology looks to me like a thicket in the forest, and as soon as we can get a good deal of it open to tae air we will plant better lacelogy and have better crops. [Laughter.]

But it don't touch the question of churches. The churches are a manif-id organization. All claims to be inheritors of the whole authority of Good o course will gradually pass away. Anything that is needed, and succeeds, is divine in this world. If clurches, therefore, are like achoos, if they are educating men in moral culture, developing sood clitzensing and good individually back to the Anostles to find out that the cloud of the preach; if found that out when p. The churches are schools of moral culture, and they succeed in producing moral culture; and the great majority of the cirurches of all denominations are doing it, for they are authoritative, apostolic and divine when they succeed in producing moral culture; and the great majority of the cirurches of all denominations are doing it, for they gree and anything the name of the service of the decirines of Christ and to introduce them in all matters, many a supplies of the decirines of Christ and to introduce them in all matters, they are achieved the supplies of the co

MEETING OF AMATEUR BALL PLAYERS.

A meeting of representatives of various amateur base ball clubs was held at the Knickerbocker Cottage last evening to form an association. A constitution and bylaws were adopted. It is proposed to have a series of games played by the clubs in this association for the amateur championship. No club is eligible to membership in this association which does not belong to the National Athletic Association. At the meeting last night the Adelphi, American, Mannattan, New-York and Metropolitan Athletic Clubs were represented. Three other alhietic clubs have signified their fintestion of joining the association,

MEETING OF BROOKLYN IRISHMEN.

A meeting of the Executive Committee of the Kings County Land League was held last night at Jefferson Hall, Brooklyn. Judge John Rooney presided and addressed the meeting. Reports were received showing that the reorganization of the Kings County Land League societies on the basis of the Irish National League was progressing favorably.